

who failed there have come here. Those whom misfortune has deprived of friends or competence are here. Men and women who have seen better days are here. There is a little dwarf woman who helps around the church here, whose father was once well-to-do, but who thru sickness was reduced to poverty before he died and now his daughter who in her young days had a governess and every privilege a fond father and money could give, is earning a scanty living for herself and her aged mother by dusting seats etc. Out of the wreck of their former home they saved some things, as pictures etc., and now to these they cling as the only reminders of those other and better days. In my calling on the poor I meet cases every week which call loudly for sympathy. I found an old lady a few weeks ago in a large tenement house, who cannot walk. Her daughters earn the living. She was bemoaning her fate to me and wondered why God allowed people to be wealthy and well who were ungodly, while she was trying to serve him had to suffer and be poor. Ah, yes, why? That is the great mystery of suffering. Sometimes, often it is their own fault. We disobey God's laws. Then, again, we suffer for the sins of others.

Our lives effect the future. We are linked with all the past and all the future. We suffer for the sins of the past. The future will suffer for ours. And when a single generation of men once can be got to obey Christ for soul and body there will be a short cut to a new heaven and a new earth for the future. Therefore it means much how you and I live here and now. We can hasten or retard the complete coming of the kingdom of righteousness.

#### *Depressing Influence of City Life*

I find that the impression this great city makes on me is one of depression. There is nothing like it to take the heart and hope out of one. It is so with Chicago or Omaha or any great city. The moral atmosphere is polluted. All about you are the multitudes herded together in these unspeakable tenements. To be sure the wealth, the art and the material splendor of our modern civilization is here. But here is the poverty which is grinding and debasing. Here is the wealth which is hard and proud. You feel that largely it is a city of Ishmaelites, every man's hand is against his brother man. By the very conditions of existence every man must look out for himself. Here is the elemental struggle for life. And it is as savage and cruel as any disciple of Darwin has ever pictured it among the lower animals.

The tendency of all life here is to take trust in humanity out of one, to make one wrap the mantle of reserve about himself, to turn the cold side out to a cold world. But thank God, there is the other side. The church is the exception. Here we see some of the most unselfish work for the sinful and down-trodden. The poor have hospitals and homes built for them. I visited one of

the Presbyterian hospitals Friday. It is a fine place for the sick. And for the poor it is as free as God's air.

Charity is organized too and no honest man need go hungry. There are free libraries and art galleries, but of country like sociability there is none, unless it be in the churches.

#### *Young Men and Women*

The city is no place for young men and women who value their souls. Were I not a firm believer in Christ I should lose faith in the ultimate redemption of the world. The young men are very scarce in most of the churches I have visited. Keep away from the cities. Where one man makes a fortune nine fail. Where one keeps his purity and manhood a hundred go down beneath the temptations of city life. Stay where you can see God's green fields and trees and birds and clear streams. "Speak to the earth and she shall teach thee," is the motto on one of the buildings at Columbia University. It is true. Nature is friendly to you in the country. Trust her. In the city nature is choked with smoke and gas. The abounding iniquity of the hordes of men causes the love of many to wax cold. Children are to be pitied who are reared here. They become men in knowledge of evil before they are seven years old.

But there are wonderful works of God here. Here you see miracles of grace which you do not see in the country where men do not know the depths of depravity. The lady who plays the pipe-organ here was found by Dr. Tinker a few years ago in one of the worst tenement houses of this east side. She was as filthy as could be. Rags were her clothing. She was vicious and mean. He told her of Christ and got her a decent place to live. After a time she accepted Christ, and today is a lovely woman, he tells me.

But, oh, what memories these "sinners saved by grace" from such depths have! They are saved but it is so much harder for them to stay saved. There are many noble men and women here. Some of them live on Fifth Ave. but not all. You hear about those on Fifth Ave., but God knows about those on First Ave. and they shall not lose their reward. Brethren those of you who are working for Christ in the country or small towns, have an easy proposition. It is here the puzzles are found. I feel convinced as never before that not philanthropy, not education, not wealth or good training valuable as these are can save society, but Christ alone, therefore "I am not ashamed of the Gospel of Christ."

#### **"ARE THESE THINGS SO?"**

B. C. MOOMAW.

The volley of charges leveled at the Brethren church by Elder D. L. Miller of the Gospel Messenger bear abundant evidences that they are not the reproofs of a friend. They are ex parte, are unsupported by even an effort at proof, are untrue in some particulars,

exaggerated in others, and finally are published in a journal which will not open its columns to us for rebuttal or redress. The latter fact alone is sufficient to discredit every thing he says in the estimation of all fair minded people. You do not have to call in the assistance of the Golden Rule, you do not even have to be very manly, to tell several thousand people that your neighbor is a failure, that he has no religion, that he is immoral, a hypocrite, when you know that the said neighbor will have no opportunity to defend his reputation, when indeed you will yourself deny him the opportunity. Now I can say that Elder Miller's allegations are not true of those Brethren churches with which I am familiar. So there you have it, my word against his, his against mine. But my statement will go to one set of people, his to another. Will the Gospel Messenger do what the BRETHREN EVANGELIST will do, namely, open its columns to facts and statistics from the other side, in proof of charges, or in rebuttal? Will it consent to a fair and brotherly conference in its columns, with the sole object to arrive at the truth?

He says that the Progressive movement "has been written down as a failure." Who did the writing? We can show a rapid growth in numbers, a multiplication of self supporting churches, a constantly increasing contribution of money to all branches of church work, a strong co-operative organization of the whole church, abundant evidences of spirituality and piety. Are these marks of failure? Will the Gospel Messenger publish these statistics?

He says that his search for primitive Christianity among us failed to find any. Where did he search, and by what methods? Did he really search for it? Did he wish to find it? Does he really believe that Primitive Christianity consists in the "order of dress" prescribed by Annual Meeting? I observe that this "order" is disregarded by the brethren in a great many German Baptist congregations, and by the sisters in some congregations; are they expelled on this account? Are there no members of his people, east or west, who will allow the member of a secret society to retain his church membership? Has he no worldly members anywhere who are "spots at the feast?" Has there been none of this kind exposed in the recent past, even among "the princes of the people?"

There are differences between the two churches in point of discipline, and also differences in methods of administration. Let us take the question of discipline. Every intelligent man knows that church discipline must be regulated by general principles, the application of which in individual cases should be rigid or elastic according to modifying circumstances. Now what are the principles upon which German Baptist discipline is based? Do we not employ their own language when we say that it is based upon "the Bible and the minutes of the Annual Meeting." This means, fairly and clearly, that the power of the Word, opera